



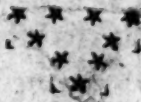
AN
ANSVVERE
TO CERTAINE

scandalous Papers.

SCATTERED ABROAD VNDER
colour of a Catholicke Admo-
nition.

By Robert Cecil, or Cecil, Earl of Salisbury.

Qui facit vinere, docet errare



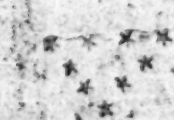
Printed first at London by Robert Barker, And
now printed at Dublin by John Franckton, Prin-
ter to the Kings most excellent Maies-
ty in Ireland. Anno.

167
1

1696

AN
ANSWER
TO CERTAIN

SCATTERED ABROAD UNDER
colour of a Catholic Association.



Printed first at London by John Baskett, and
now printed at Dublin by John Baskett, in
consequence of the King's most excellent Majesty's
order in that behalf. Anno
1706

AN AVNSVVERE TO CERTAINE SCANDALS

Papers, scattered abroad vn-
der colour of a Catho-
licke Admoni-
tion.



Having lately resolved to recall
my Thoughts from the Earthly
Theatre, where they sate & beheld
the variable motions of men, with
those cares and cogitations which
are the proper companions of pub-
like Ministers, hoping thereby to be made partaker of
their contentments, which borrow from publike Ac-
tion, to give to private Contemplation; I perswaded
my selfe, that I could never make choyce of a better
Subject for my meditation, then of the late Treatise,
Intituled: *His Majesties Speech in the late Session of Par-
liament, together with a Discourse of the manner of the
discouerie of this late intended Treason.* Wherein so ma-
ny true, and lively Images of Gods great favour and
providence, are represented: (Euerie line discouering
where

ap 6. lib. 2
eg.

where Apelles hand hath been) As all that obserue the naturall description of this Tree of Treason, *in Ramo & in Radice*, may truly say, there needs no *Elisba* in our daies, to tell the King of Israell, what the *Aramites* do in their priuatest Councels. In this Princely & religious worke; his Maiestie (like to those Kings of whō *Seneca* speaketh, that do more good by Example then by Lawes) hath increased our obligation, by leauing vader his owne hand, such a plaine & perfect Record of his owne true thankfulnessse to Almighty God, for his so great and miraculous graces; as neither the present Time, nor ages to come can euer bee so ingrate, as not to retaine the same in perpetuall memorie. A duetie required by God of all his Creatures, *Non ad praeuium, sed ad honorem*. For as amongst all the excellent faculties of the minde (next to the vnderstanding) Remembrance hath the precedencie, for *necessitie and vse*: So in the accompts of all those seruices wee owe to God, (who desireth rather, wee should remember what he hath been to vs, then curiously to affect what he is in himselfe,) Remembrance is the first, and the first commaunded. In this facultie wee excell the Beasts, and imitate the Angels: For they beeing present behold at once, Gods goodnesse and loue, in the mirror of his Deitie; and we vpon earth, (in the Table of his Workes) haue a present and full view of that which God is, by that which he doeth. So as, although we cannot see him in himselfe, yet we doe particularly see him in his means, especially in those great workes of deliuerances and defences, which he provideth for whole Nations and People, against publike and priuate practices. And therefore if we shall grow forgetful

forgetfull, or thinke it sufficient for a day or a yeare to pay him our Tributes of humble thankesfulnesse, when the Heathen themselves doe continually offer vnto their false Gods, their Cynamon and Frankincense, Then shall our error be no lesse, then that of Israel, whose praise and prayers ended almost as soone as they had passed the Red Sea.

But now while I was in this most serious and silent Meditation, (sometimes raiſhed with the infinitenesse of Gods Mercie & Iustice, who restraineth the power of the wicked, as he did the Viper from the hands of Paul, sometimes comforted in calculating my daies of happinesse, to liue vnder a King, blessed in himself, blessed in his Oliue branches, beloued of men for his integritie & wisdom, & pleasing to God for his zealous endeouours, to cleanse the Vessels of his Kingdome from the Dregs and Lees of the Romish grape;) Euen then (I say) when my hart was not a litle cheared, to obserue so much as the least note of my Name, in his Register, for one that had been of any vse in this so fortunate a Discoverie, (much like to the poore day labourer, who taketh contentment many years after, when he passeth by that glorious Architecture, to the building whereof he can remember to haue carried some few sticke or stones:) Euen then, was I most bitterly calumniated, with many contumelious Papers & Pasquils, dispersed abroad in diuers parts of the Cittie, without any Author, and yet so continually comming vpon me, one after another (like the Messengers of *Iob*) as I could neither deuise to whom to turne me to make my answer, nor yet imagine by what hard destinie I had drawne vpon me this furie, thus to single me out for a

Subject of so much bitterness, in the daies of so great
joy and gladnesse: Yea euen in the time when I was
perswaded, that they which had diuided themselves
for conscience sake from all Communion with vs in
our Religious offices, would yet haue tuned their
Harpes, to haue ioyned with vs in chearfull Songs for
this our happie deliuerance.

Resting long in this debate with my selfe, whether I
should now beginne a warfare of wordes, that had so
long put on an habite of suffering, especially against a-
ny of those, with whom Disputes are endlesse, because
their end is clamour, without desire to receiue satisfac-
tion; After I had taken secret and faithfull counsell,
from the loue and duetie, which lieth alwaies in mee
towards my Soueraigne, and entered into serious con-
sideration, how easily the errors of publike Ministers
may reflect vpon the best deserving Princes; hauing
also heard from Forraine parts, how farre my Name
was there proscribed for a man of blood; I thought it
fite in regard of the place I hold, to take some occasi-
on to expresse my selfe in some cleare termes, least a-
ny of those cloudes which are vniustly cast vpon mee,
might darken the brightnes of his royall minde, which
hath been alwaies watered with the mildest dewe of
Mercie and Moderation.

And therefore although I know, that *Stylis prudentia est silentium*, and doe remember well the caution
prescribed by *Salomon*, in the apprehension of scatte-
red calumnies, wherein the follies of men like cloudes
of tempests are enraged, when they take occasion to
power forth showers of malice, on the heads of Res-
tless in place of gouernment. Yet finding my selfe in
such

certaine scandalous papers.

such an absolute possession ouer my owne soule in patience, as it is not in the power of any calumniator to disturbe the peace of a quiet minde; I thought it meet to breake silence, and to the intent my answer might be the better conceided, to set downe first the Copie of one of their originall writings; Whereof the tenour followeth.



TO THE EARLE OF SALISBURY.

MY Lord, Whereas the late vnapprouable & most wicked designe, for the destroying of his Maiestie, the Prince, and Nobilitie, with many others of worth and qualitie, (attempted through the vndertaking spirits of some more fierie & turbulent, the zealous & dispassionate Catholickes) hath made the general state of our Catholicks cause so scandalous in the eye of such, whose corrupted iudgements are not able to fanne away and seuer the fault of the professor from the profession it selfe; as that who now is found to be of that Religion, is perwaded, at least in minde, to allow (though God knoweth as much abhorring as any Pu-

ny Puritane whatsoeuer) the saide former more inhumane, and barbarous proiect: And whereas some of his Maiesties Councill, but especially your L. as being knowen to bee, (as the Philosopher termeth it) a primus moter in such vncharitable proceedings, are determined (as it is feared) by taking aduantage of so fowl a scādāl, to roote out all memory of Catholicke Religio, either by sudden banishment, Massacre, imprisonment, or some such vnsupportable vexations, and pressures; and perhapes by decreeing in this next Parliament, some more cruell and horrible Lawes against Catholickes, then already are made: In regard of these premisses, there are some good men, who through their earnest desire for continuing the Catholicke Religion, and for sauing of many soules, both of this present, and of all future posteritie; are resolved to preuent so great a mischiese, though with a full assurance aforehand of the losse of their dearest liues. You are therefore hereby to be admonished, that at this present there are fiue, which haue feuerally vndertaken your death, and haue vowed the performance thereof, by taking already the blessed Sacrament, if you continue your day-ly plot

of Salisburie.

by plotting of so tragicall Stratagems against Recusants. It is so ordered, that no one of these fve knoweth who the other foure bee, for the better preuenting the discouerie of the rest, if so any one by attempting & not performing, should be apprehended. It is also already agreed, who shall first attempt it by shotte, and so who in order shall follow. In accomplishing of it, there is expected no other then assurance of death: Yet it will willingly be embraced for the preuenting of those generall Calamities, which by this your transcendent Authoritie, & grace with his Majestie, are threatned vnto vs all. And indeed the difficulties herein are more easily to bee digested, since two of the intended Attemptors, are in that weake state of bodie, that they cannot liue aboue three or foure Moneths. The other three are so distressed in themselves and their friends, as that their present griefes (for being onely Recusants) doe much dull all apprehension of death. None is to be blamed (in the true confuring of matters) for the vndertaking hereof.

For we protest before God, wee know no other meanes left vs in the world, since it is manifest that you serue but as a match, to giue fire vn-

T

to his

To the Earle

to his Maiestie: (to whome the worst that wee wish, is, that he may be as great a Saint in Heauen, as he is a King on Earth,) for intended all mischiefes against the poore distressed Catholickes. Thus giuing your Lordship this charitable Admonition, the which may perhaps be necessarie hereafter, for some others your inferiours (at least in grace & fauour) if so they run on their former inhumane and vnchristian rage against vs, I cease, putting you in minde, that where once true & spirituall Resolution is, there notwithstanding all daungers whatsoever, the weak may take sufficient reuenge of the great.

Your Lordships well admonishing Friends, &c.

A. B. C. &c.

Postscript

It may be your Lordship will take this but as some forged Letter of some Puritanes, thereby to incense you more against Recusants. But wee protest vpon our saluation it is not so, neither can any thing in humane likelyhood preuent the effecting thereof, but the change of your course towards Recusants.

This

This being now one of their charges *verbatim*, because it is not my meaning to wander further, the the pathes of their own vncharitable passiōs doe lead me, I will onely direct my answer to the seuerall parts thereof, though the same as they lye, diuert me from any other good or regular methode.

For the first part therefore, wherein this writer in the *Name of the Catholickes*, protesteth against the fact as an vnapprouable and most wicked desseigne, I must shortly say, that whosoever shall read the *Panegyricall Oration of Sixtus Quintus*, made vpon the murder of *Henry the third the French King*, shall well perceiue that sinne to be preferred before the Act of *Indith to Holofernes*, by which Gods people were deliuered, and may also obserue in diuers other cases, how generally our aduersaries are inclined, to make an ill interpretation onely of those things, which faile in execution (for otherwise *felix scelus virtus vocatur*) to which may be added that which is vulgarly known, what number of Authors are illustrated in Rome, which strongly mainetaine the doctrine of deposing kings. Neuertheless, because I haue euer loued to measure others by my self, & alwaies wished that by some cleare and constant course, the state of Christendome might be freed fro all pernicious instrumēt, which seeke not to plant peace, but to worke confusion; I haue bin a long time some, that those which imploy so many seditious spirits, dayly to instruct the vnlearned Catholicks in those mysteries of deposing Princes, haue not, by some publicke and definitiue sentence orthodoxall (in which it is supposed the Pope cannot erre) made some such cleare explication of their assumed power ouer Supraigne Princes,

Princes, as not onely those which acknowledge his superiority, might be secured from feares & ieaiousies of continuall Treasons and bloudie Affinities against their Persons; but those Kings also which doe not approoue his Papall iurisdiction, and yet would faine reserve a charitable opinion of their subiects, might know how farre to repose themselves in their fidelitie, in ciuil obedience, howsoever they see them diuided from the in point of conscience. For whosoever shall attribute most to the force of Excommunication, shall neuer finde it (if I mistake it not) further powerfull either by the originall institution, or in the succeeding practise for many yeers after Christ, then onely to depriue men from spirituall graces, and to shut them as it were out of the dores of heauen, without so grosse an vsurpation, as to remoue them out of the Earth, or to destroy their being in Nature. Inso-much as the writ it selfe *de excommunicato capienda*, & other such like courses, which are variable in sundrie gouernments, haue rather issued from the goodnesse of such Christian Kings as were desirous to worke the better obedience to the Rules of the Church, then from any power of Excommunication in his owne nature, all censures of the Church hauing left life vntouched, *sue fuerat Ethnicus sue Publicanus*. Many of the Hea-then themselves hauing taught this for a rule, *Bonos imperatores voto expetere oportet, quoscunq; tolerare*. And therefore I cannot but maruaile the more at some darke & cautelous writings published of late vpon this accident, & avowed vnder the name of one of their Prime men, wherein he hath bestowed many thundering words against those which shall attempt against Princes by private authoritie, and yet reserveth thereby a tacit

lawfulnesse thereof, in case it bee directed by publicke Warrant. A matter no lesse discrediting the sinceritie pretended in this particular, then that most strange & grosse doctrine of *Equiuocation*, which is so highly extolled in the Church of Rome, though it teare in sunder all the bondes of humane conuersation. For who so shall please to read one place of the holy Father S. *Augustine* (of whose Bookes by this occasion I haue turned ouer some few leaues) shall finde, that when the *Priscillian* Heretickes in all their examinations before the Rulers of that time, did seeke to dissemble their heresie, by vsing those aunsweres of *Equiuocation*, wherewith the Papists now maintaine it lawfull to denie all trueth vnder a mentall reseruatiō, and wresting the words of S. *Paul*, who requireth euery man to speake the trueth to his neighbour, inferred, as if they might speake falsely to all others. This reuerend Father soundly & cleerely refuted that irreligious Principle, with this short sentence; *Corde creditur ad iustitiam, or est confessio ad salutem*: Otherwise (saith hee) Peter, who professed Christ in heart, and denied him in words, would neuer haue redeemed his deniall with so many Teares.

This were to take away the Crowne of Martyrdome, and to make all the holy Martyrs fooles: who, making a conscience to dissemble with Heathen Magistrates, sealed with their bloud the inward thoughts of their hearts and confessions of their mouthes. Neither should any man professe this opinion, but hee that seeketh to subuert all Lawes and duties of Ciuill societie, breaking out into this exposition, *O fontes lachrymarum, where are yee to be found, O ye fountaines of teares? How shall wee hide our selues from the displeased face of Trueth?*

For the second part, where you pretend an apprehension of some many Massacres & pressures to come against Catholickes, or some more horrible Lawe to be decreed in Parliament, then is already allowed, and therein take me as one that am like to prooue a ferie Instrument, Giue me leaue to tell you, That those are false pretences, which some lewd Impostor hath vsed as false glasses to multiply your feares.

These poore Calumniationes are like to Adams figge leaues, vnable to couer your shame. For as he sought a couering, *non quia nudus sed quia lapsus*: So is it your fault, not your feare, that maketh you cast those vniust Imputations vpon your Prince and State. *Sed pereuntibus mille figura.*

These men that rule your consciences, haue first dazled your eyes with fearefull, but false obiects, thereby hoping to engage you more deeply in their pernicious attempts.

They haue sought with Nero to set Rome on fire, & after to lay the blame on Christians.

Thus hath your credulity been ouertaken with vain shadowes, whereas the children of Wisdome are of slow belife.

If therefore you had measured those things by the rules of Time, and had entred into a true comparison of things past, with things present, you must needes haue concluded better of things to come. For if you beholde the precedent Reignes of the two late sister Queenes of different Religion, you shall finde more blood in five or sixe yeares of the first, then in five and fourtie yeares of the second.

Examine likewise, whether you haue been since this
Kings

Certaine scandalous Papers.

Kings time, any the least prints of bloudie steps. Hath hee added new severities to the Lawes of the former Time, which he found established? or hath he not in some things qualified them? and in other forborne to execute them, even vpon those persons which publish with sound of trumpet the sentence of diuorce betwixt his Subiect and his Soueraigntie? Let me appeale to your owne consciences (which in every man holdeth place of Iudge and Witnesse) whether vpon the present furie of this fierie Treason, which inflamed so manie against the generalitie of the Papists (according to the nature of suddaine perill, which hardly admits of iust distinctions) there hath beene any one acte of bloud or crueltie committed; though all men knowe, that the greatest violences that could haue beene vsed in such cases, vnder colour of publike safetie, would haue been interpreted to be the true effects of care & prouidence. *Nam crudelitas si a vindicta, iniustitia est, si a pericula, prudentia.* Nay rather behold the excellent temper of his Maiesties mind, who doubting what the humour of suddaine apprehension might produce at such a time, no sooner had performed his owne publike ducie of Praise and Thanksgiuing to God, but he pronounced in open Parliament how far he was from the condemnation of the generall for particulars. All which beeing laide together, I doubt not, but those which are not in the desperate consumption of sinne, will freely acknowledge his Maiestie to be a Prince of Peace and Mercy, that delighteth not in the noyle of Chaines and Fetters, but rather with *Theodosius* deferreth Execution, and wisheth *se potius potius mortuos a morte reuocare.*

And

An answer to
And now for the imaginative power, which it pleaseth you to ascribe vnto vs of his Most Excellent Councell, in which number, as a plotter against Romish Catholics, you make me to be one of the *Quorum*, I should take it alwaies for an Honour and happinesse, for mee to receiue not onely iniurie, but persecution it selfe in so Noble a Societie, where persons of so great Honour and iudgement are Actors; who know full well, that Counsaillours of Kings doe stand for thousands or hundreds, onely as it pleaseth them to place them; & that all their greatnesse groweth meerly from humble endeouours, no further meritorious then as they are valued by a gracious acceptance. Neuerthelesse, seeing I am made by you a diuided Member from the Bodie, and graced with so hard an Epithete as a *Boutefeu*, and that you are content to borrow my name to scandalize the State you liue in; I must freely say to you without bitterness, That howsoeuer it may serue your turne for a while, to make me the marke. of your malice; yet those which rightly iudge of the spirit in which this writer speaketh, will hardly imagine, that this Faction followeth any other bodie, then the Bodie of Authority. It is not the head alone, nor any other particular members that these men shoot at, but at the Church and Commonwealt, which like *Hippocrates* Twins haue long both wept and laughed together. These are the things which the Enemies of this time doe studie to subuert, and not any poore greatnesse of mine, who am onely great in the eyes of Enuie. Nay rather they are angrie with *Aristotle*, who bids wise Princes keepe downe faction, which is euer humble till it get the key of Power. They are grieved, or rather hart-broken, to behold

behold such an Vnitie of State and Councell, as dares bid the world doe, as she would be done vnto. These are knowne so well to be the true causes of their Dispaire & Discontentment, as they shall ground a faith vpon very weake Principles, if they imagine, that open vowes of my destruction (a matter of so small consequence) can make them free from imputation of contriuing higher Practises.

But now for that which cometh in the third place, which is their protestation, that *for the avoyding newe mischiefe to come, it is intended by good men vpon a spirituall Resolution, to take my life: and that there are iue persons vpon the secret, but all bound vp by the Sacrament, whereof two are so weake and so sickly, as they can hardly forfeit two or three monthrs of life:* To these I can only say, that hauing their feete so nigh the graue, their ghostly Father deserues small thanks, that will send them thither in bloudie coffins. For they doe neither carrie the marks of Rome Heathen, nor of Rome Christian: for vnder Heathen Emperours, the victories were scorned, which were Barbarously gotten, *mixtis veneno fontibus*: And when Rome was pure and primitiue, you shall finde the Armes of the Church were Teares and Praiers. But now their Oracles are so farre degenerate frō the former puritie of that ancient Church, as they make murder *spirituall Resolution*, & openly threaten the liues of Kings that are Gods breathing Images; when the Prophet *David* trembled to violate the skirt of King *Sauls* garment.

All which considered, I doubt not but those Recrants which doe discover such pernicious spirits, will out of the light of this fire perfectly discern the darke-

An answer to
nesse and daunger of that Religion, whereof the faith
is lapped vp in such an ignorant & implicite obedieces;
and so much the rather, because it hath falle out so of-
ten, that the scruples of Conscience & seeds of Trea-
son, haue growen vp as close together, as the huske &
corne in one eare.

And therefore I should thinke that those men, which
carrie the vnlearned Papists, like Hawkes hooded, in-
to those daungerous positions, may iustly challenge a-
ny that shal seeke to rob them of the deserued Titles of
Boutefeux and fierie matches. For these are they that
haue made their Church a Court, their religion a vas-
fall to ambition, and are so hot vpon earthly Honors,
as they cannot distinguish *Inter summa & precipitia*.
These are they that enioyne men to eate their God,
vpon the bargaine of bloud; where those whom they
depraue doe know, that whatsoeuer God doeth affect
in goodnesse, he doth effect by good meanes. And
how soeuer they terme our Sacraments as bare and na-
ked signes; wee may iustly say that wee haue neuer hi-
therto brought them into the combination of mur-
der, or into the house of crying finnes.

As for that sort of them which pretend to be so full
of present grieve, through the distresse of themselues
and their friends (for beeing onely Recusants) as it dul-
leth all apprehension of death: Those that lacke cha-
ritie, will iudge this dulnesse to be, *Plus tristitia quam*
pauentia, more for sorrow that the proiect hath fai-
led, then that it was conceiued.

As for the Plotters and stratagems whereof they
complaine, If those which vse lawfull meanes to pre-
uent conspiracies, must be esteemed Plotters, & Sub-

certaine scandalous Papers.

jects fit for proſcription; how ſhall his Maieſtie eſcape their cenſure, that was Gods choſen Miniſter vpon Earth for this particular Diſcouerie? Or to what end doe Princes admit of Counſailors care, or Secretaries vigilancie, (whoſe Offices are to ſtand Sentinell ouer the life of Kings, and ſafetie of States) if their endeouours to countermine the ſecret mynes of Treason, be thus expoſed to miſconſtruction? Or if by ſtratagemes thoſe Lawes are meant, by which all branches of treaſon are puniſhed, why doe they forget that thoſe ordinances are deriued frō the wiſedome of Parliaments, two hundred yeares before my cradle? Beſides, if any thinke it in the power of few, much leſſe of any one, to be able to extort determinations of extremitie, or procure newe Lawes in Parliament by ſelfe humour, thoſe neither vnderſtand the courſe of Law-making, nor the wiſedome, grauitie, or nature of Lawmakers in this State, where Kings themſelues, from whom (as from the Center) all the liues and executions of Lawes take their begiuning, are pleaſed freely to admit their Subiects negatiues, with good and gracious acceptation.

And now for my ſelfe, with whom you would condition to leaue Plotting, as you terme it, againſt Recuſants: Firſt, diſcretion telleth me, that as the Husbandman, which caſteth his eye ouer-curiouſly vpon winds and cloudes, doth neither ſow nor reape in ſeaſon; ſo that ſeruant, whoſe faith & zeale in the ſeruice of kings, becommeth awfull of enemies either for their power or enuie, is neither worthie of fauour nor protection.

For when I conſider the prince I ſerue, that he hath not taken vp wiſedome of Government vpon credit,

but carrieth still the *Reithro* of order in his own bosome, disposing the meane causes, to those that are fit to rule over hundreds, and over fifties, reseruing still the greatest to the greatnesse of himselfe, like a King fish in the experience of many yeares Raigne, ouer a free & valiant people, both by nature, feat, and education: I freely professe both before mine owne and all other Nations, that although I participate not with the follies of that Flie, who thought her selfe to raise the dust, because she sate on the Chariot wheele: Yet am I so farre from disauowing my honest ambition of my maisters fauour, as I am desirous that the world should hold me, not so much his creature, by the vnderfuerd Honours I hold frō his Grace and Power, as by my desire to be the shadowe of his minde, and to frame my iudgements, knowledge and affections according to his, towards whose Royall Person I shall glorie more to be alwaies found an honest & humble Subiect, then I should to commaund absolutely in any other calling.

For the rest which may concerne me in my Religion (howsoeuer darkened with this middle yaile of sin and frailtie) it is built vpon the sacred grounds of Hope & Faith, in the precious bloud of my Redeemer, without presuming vpon any particular merits. And whereas they alledge, that men resolved to die, are maisters ouer other mens liues; My answer is, they haue no more power then the least Spider, who by permission can doe as much.

And if the daies of my life were in their hands; as they might peraduenture take from me some monthes of ioyes: So am I assured they should take me from yeeres of sorrowes.

But

certaine scandalous papers.

But these poore threates amaze no hopes of mine, I am none of those that beleue with the me of the olde world, that the mountaines shake, when the Moules do cast. And farte I hope it shall bee frō me, who knowe so well in whose Holy *Eooke* my daies are numbred, once to entertaine a thought to purchase a spanne of Time, at so deare a rate, as for the feare of any mortall Power, in my poore Talent, *Aut Deo, aut Patria, aut Patri-patriæ deesse.*

For who doubteth that the Magistrates who conuerse with varietie of spirits, must not sometimes vndergoe Tempests? All our Actions are vpon the open Stage, and can be no more hidden then the Sunne. If we deserue ill, we shall heare ill; Or if the present time doe flatter vs, yet when our glasses are runne, (which cannot be long) that glorie which maketh worthe me liue for ener, dyeth with vs; and our posteritie shalbee the heires of our dishonour.

And therefore *suadeat loquentis vita non oratio.* Besides, that errour which in all mortall things hath her Power, strength and declination; hath now her foundations discouered and her Towers taken, so as it is to be suspected, shee will play so long with the temporall Soueraigntie of Kings, as it shal be the glorious worke of Kings to breake downe her Walles & strongest defences: And therefore ill becōming seruants to slacke their pace, for feare of malice, but rather to rest assured, that vnto such as faithfully bestow their time in the seruice of God, the euening and the night shall come vpon them naturally one after another; Their Faith shall ascēd before them, and their good fame shall remaine after them.

To conclude, seeing God hath pleased to deliuer vs from so many ynspokeable miseries & afflictions ready to haue fallen vpon vs, like the visitation of *Ierusalem*, wherof the Prophet speaketh; Vhen their candle hath his clearest light, & whe they sleep in the arms of Peace, loe then shal be the time of their visitation: And seeing this should haue happened vnto vs in the daies of a iust and gracious King, when euery man reioyced vnder his Vine and vnder his figge Tree: Let vs both for the honor of our Nation, & the good of our souls, be mindefull to informe our selues so perfectly of al our duties both diuine and humane, as we may not become (through our owne grosse ignorance) the Authors of our owne confusion.

Let no man set so high a prize on that false reputation of keeping Oathes to priuate friends, as for their sake to forfeit faith and loyaltie to Prince and Countrie. Will you finde true friends, saith *Seneca*? Search the *inter re & officia*, and there shall you finde them. So saith the Canō Law, *Non est appellanda fides, qua ad peccatum inuitat*. Tully in his Bookes of Offices disputing the case *inter Patrem & patriam*, If thy father (saith hee) intend a Treason to his Countrie and State, and tell thee of it, thou must first dissuade, after threaten, and after accule. For this is a rule approued; *In promissorio pro re iniusta, iurans illicitum, obligatur ad contrarium*. And therefore seeing God hath sayed vs so miraculously frō this confusion; whereof the mind of man (which within a moment searcheth from East to the West) can no way finde the bottome; Let vs make it appeare vnto the Worlde, by the difference of our

certaine scandalous papers.

constant measure of thankfulness, that wee esteeme not this an ordinarie acte of Gods providence, nor a thing to bee imputed to any fault or sayling in their Plottes or Projects, but a miraculous effect of the transcendent Power, farre beyond the course and compasse of all his ordinarie proceedings.

Who although hee seeme for a time to giue way, as though hee regarded not how men come to their endes and purposes; (letting them grow like poysonfull herbes,) yet at length when they are ripest, he will cut them off, and when they are fullest of their venomous qualitie, pull them vp for other mens medicines; having made the Scorpion to carie the Oyle about him which cureth the wounds he giueth.

To which let vs adde this further Faith, that as the place where this prodigious Massacre should haue beene committed, is the same place where the auncient Religio of the Primitiue Church, shooke off the bondes and fetters of the Romane corruption, vnder which it had long continued in seruitude: So whiles the same Faith shall bee Religiously and constantly professed, that it shall neuer bee in the power of mortall man, to shake the least corner stone of that blessed and sure foundation.

Thus haue I giuen my Penne her libertie to runne her stage, thereby to free my minde traouelling (as a woman with childe,) with more waightie cogitations then I could containe in silence, or expresse in order, hoping my intentions shall receiue a fauourable censure, seeing they are bounded with honest and humble limites.

Isa

an answer
If it bee saide that I haue taken too slight an occasi-
on to answer a slander that lacks an Anthour, I desire
to be thus rightly conceiued, that no man would haue
sooner contemned those Shewels or dead papers, which
moue with the winde, then I should, if so many aduer-
tisements frō abroad, & cōfessions at home (cōcurring
with this calummie) did not in Iustice challenge at my
handes some speedie course to preserue my poore re-
putatiō frō these cruell aspersions. In which conside-
ration, although my desires to weare out many daies,
are drawne within as small a circle as my feares, and
both my spirit and iudgement, farre frō such a deiection
or weaknesse, as to endeavour, or expect a remoue
of fixed resolutions, by force of Arguments or Prote-
stations; Yet when I remember with *Seneca*, that euen
the great and fairest Kingdomes, whose Lawes abound
in bloudie lines, doe loose so much of their beautie,
as they become no lesse deformed, then the basest
Shambles; and when I know that our greatest Iudge,
and Saviour of the World, who alloweth voyces to all
kinds of sins, hath made the voyce of bloud to speake
so lowde, as it pearceth Heauen it selfe: I doe presume
so well of all indifferent and equall iudgements, as my
defence in this degree, shall neuer bee held for a need-
lesse curiositie; *Quia Inauditi, tanquam innocentes pe-*
reunt; Especially seeing mine owne conscience telleth
me so plainely, that as Clemencie is the truest keeper
of Kingdomes, So cruelties are of all other the falsest
Guardes.

If it be said, I haue been too sharpe in censuring the
Romish Catholickes in generall, because I haue been
injured by some infested spirites of that Profession; I

doe

doe professe ingeniously, that I am not perswaded that
such a Malice as this, which hath no Paralell, can ever
fall into those hearts that hold any seeds of Conscience,
or that these five pretended good-men, which are
combined in this resolution, haue any sence of any re-
ligion at all; but rather that they are some dispersed
Remnant of that impious Consort, whose eyes & hearts
are daily wounded, to behold so many faire mornings
to follow after so blacke a Day, as had prepared mis-
erie euen for the childe vnborne.

And when I doe remember vppon the death of the
late Queene of happie memorie, with what obedience
and app'auise, both professions did concurre to his Ma-
iesties succession, and now obserue how little assistance
was giuen to these late sauadge Papists, who had ga-
thered together some few rotten branches; fallen from
such decayed and withered Trees as Christ had cursed
in the Gospel, hoping therewith to haue set a Fire, and
made a combustion in the State: Although my prayers
shall neuer cease, that we may see the happy daies, whe
when only one vniformitie of true Religion is willing-
ly imbraced in this Monarchie; yet I shall ever (accor-
ding to the Law of God) make so great difference in
my Conscience betweene seeing sinnes, and sinnes of
ignorance, as I shall thinke it iust by the Laws of men,
Solum ne eis attises arte perire sua.

And now for aunswere to your Postscript, wherein
you seeke so much to diuert me from suspecting those
whom you call Puritanes to be Authors of this Slaun-
der; I haue onely this to say, That you should neuer
haue needed to put your selfe to so much paines for
that perswarion, seeing neither the regular Protestant,

nor those that are vnconformable to the present Discipline of the Church, can euer bee iustly charged to haue mixed their priuate differēces with any thoughts, much lesse with any Actes of bloudie Massacres. *Et hic baculum f. xi.*

Further replies expect not therefore at my hands: I wil henceforth rest in peace in the House of my owne Conscience, where if I doe good deeds, no matter who sees them; if bad, (knowing thē my selfe) no matter frō whome I hide them; for they are of record before a Iudge, from whose presence I cannot flie. If all the world applaud me, and he accuse mee, their praise is vaine. *Falli potest fama, conscientia nunquam.* If this may not suffice, but that you will still threaten and exclaime, I must heare with patience, and say with

Tacitus, You haue learned to curse, & I

to contemne: *Tu lingua, ego*

aurium sum Dominus.



